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MARCH, 1920

No. 3

A MONTHLY MISSIONARY JOURNAL
 Published by The Board of Foreign
 Missions of the Synod of the Re-
 formed Presbyterian Church of North
 America in the interest of Mission Work

SPECIAL NOTICE.

Up to the time of going to press about \$32,000 has been received by the treasurer in response to the special appeal for necessary funds. Only a few congregations, however, have been heard from, and much larger returns are expected. Will treasurers kindly send at once what has already been received, together with statements of unpaid pledges, that the Board may know in what financial situation we are now placed?

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CONTENTS

A GREAT LIFE DONE - - -	49	DEVELOPING SELF-SUPPORT IN CHINA - - -	56
A WOMAN'S MISSIONARY ADVENTURES IN AFRICA - - -	53	NEWS FROM THE FIELD - - -	61
NEWS FROM JEWISH MISSION - - -	55	WOMEN'S DEPARTMENT - - -	67

OLIVE TREES

A Monthly Missionary Journal.

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,
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DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXIV

MARCH, 1920

No. 3

A GREAT LIFE DONE.

Since our last issue the Church has been called upon to give up one whose life had been of great value through many years of service. Dr. Robert McGowan Sommerville passed to his reward on Tuesday, February 3, at his home in New York. Dr. Sommerville was one of the great souls of the kingdom, and through all his life was a devoted friend and servant of the cause of Foreign Missions. For very many years he was the Corresponding Secretary of the Board of Foreign Missions, and thirty-four years ago began the publication of OLIVE TREES.

Three of those most intimately associated with Dr. Sommerville have been asked to write about him, and these articles are here given:

By A. A. SAMSON, D. D.

The Editor of OLIVE TREES gave me a pleasant assignment when he requested that I be one of the number to write something about Dr. Sommerville. What I will try to record is not biographical but appreciative. There are many characteristics of his

life that invite consideration. His great scholarship and ambition to life service as a teacher, the special and cultural power of public address, his recognized standing as a theologian, his high rating as a writer and editor, his vision in the expansion of the Kingdom, his stanchness as a Christian disciple, his prolonged years of arduous labor, and his closing years of quiet waiting—all offer abundant room for enthusiastic comment. I write rather of those things outstanding in the last years, or as I learned them from a people to whom he ministered lovingly and faithfully for more than a generation.

He gave much time to prayer and study of the Bible for personal profit. He carried a Testament to read when waiting any place. His Bible was always at hand at home and read with increasing frequency. Prayer was the atmosphere in which he lived. He prayed regularly for the pastor, people and work of the congregation, for the institutions and work of the Church in our own and other lands. At his request during the most anxious months of the late war, Dr. F. M. Foster and I met in his home on Mondays and joined with him in prayer, with particular intercession

for the acceptance of the sovereignty of our Lord Jesus Christ by our own and other nations.

He was a man of rare tenderness of heart. He did not wear this on his sleeve, but hid it rather under an apparent brusqueness. His heart and hand were ever open to sorrow and need. When possible, his alms were in secret, as were the refreshing portions from the fountain of sympathy. Again and again have I found people whom he helped in this need. He told me that while he had no child of his own, he thought he felt toward the children and youth of the congregation as a father does to his children.

His generosity in contribution to the extension of the Gospel was great. As the founder and editor of the OLIVE TREES he gave unstinted labor to make it an effective agent for foreign missions. In addition to the work of brain and hand, he contributed more than ten thousand dollars in money for the support of the magazine, and did it without regret. Many individuals received special or regular assistance from his purse.

Some persons with gifts and position such as were his, would have been haughty, but he was most humble in his estimate of himself and his work. He disliked honorary titles for himself. He was retiring in relation to associates. A man of definite opinions, but made no public display of them. A man of sound judgment, but held it in reserve until sought by others. He abhorred pomp and show, but loved simplicity. His arrangement of his own funeral service, limiting it to the singing of Psalms and the reading of Scriptural portions selected by him, together with prayer by those in charge, was characteristic of the man.

His friendship was something to value highly. It reached out to the Levant and China in a special way. The letters sent to the missionaries, as long as he could write, were manifest evidence of it. I shall ever treasure

his friendship as one of the special blessings of my life. As his successor in the pastorate, I had good reason to tremble, but he soon put me at ease by cordial and sympathetic word and effort. Very kindly and tactfully he tried to help in every way possible. He would not allow any one to put him to the front, but turned every influence to the advantage of the younger man. It must have been hard for him at times, but I never detected a shade of criticism and I did receive many words and deeds of help from him. I loved him for it.

Was he not like his Master in these things? Pious, compassionate, generous, humble and friendly. God bless his memory!

By J. C. MCFEETERS, D. D.

The pen that writes concerning Dr. R. M. Sommerville, who has lately entered into the joy of his Lord, must be chary and modest. Those piercing eyes, that read pages and faces, not through glasses, but underneath them, if they were not closed in death, would scorch the paper that dared to carry his eulogy. Merely a few plain words may here be used; words that will not offend the full-sized portrait that abides in the memory, and will there continue to abide; the unexpressed and inexpressible must remain unsaid.

Dr. Sommerville's life gave evidence of intimate familiarity with the Lord Jesus Christ. He separated himself unto God; spent many private seasons with God; and when he emerged from this isolation, he brought with him the aroma of the upper world. Especially was this seen and felt by his people in his preaching. He brought beaten oil into the sanctuary. He came out of the palace of the King with garments smelling of aloes, myrrh and cassia. The diction, unction and sublimity of his sermons gave evidence of laborious study and importunate prayer. His well-trained mind revelled in the

mountain-top doctrines of Jesus Christ; his chaste, yet vigorous, imagination fed on the poetry of heaven; he feasted on visions of the kingdom of God, and of the King in His beauty. His acquaintance with the Lord Jesus Christ, producing a clean, strong, earnest and valuable life, is perhaps the chief characteristic in Dr. Sommerville. We love to look upon the life-sized portrait carried in the heart, for it is so Christ-like.

Dr. Sommerville was a very sincere man. Forms, sham and pretense he could not endure. He scorned to appear what he was not. The alloy of over-estimation self entered not into his gold. His sincerity made way for his talents to serve in an easy, graceful manner, and with great efficiency. His greatness was equalled only by his humbleness. He did not appear to know that he had one element of greatness in his being; nor did he seem to care. He wist not that he shined; nor did he want to shine. His humility made his companionship sweet and very desirable; his cultured and richly stored mind was ever emitting scintillations of wisdom and wit, to the edification and amusement of associates.

Dr. Sommerville was a devoted missionary. Being honored with the appointment of Corresponding Secretary of Foreign Missions, he accepted the service and trust, and carried the missions in his deepest heart for many years. He never grew weary working, praying and pleading for Syria and China. We cannot forget the last report he read on the floor of Synod, and the appeal he made, with faltering lips and pathetic voice. The voice seemed to come from one standing in the open gate of eternity, conscious of the presence of his Judge. The impression was deeply felt.

The work of this good man of God is finished. The Lord retired His servant from public service a few years before He took him home. But perhaps his service in retirement was the greatest of his life. There he had

nothing to do but pray. The burdensome cares and labors had been removed. Nothing to do but pray! Prayer in faith is the greatest of all services in the Lord. May not this man and his beloved wife, alone with God in continuous prayer, during the last few years, be accountable for the amazing missionary zeal now sweeping through the Covenanter Church like a fire?

The fathers, where are they? The prophets, do they live forever? Arise, O young man, and fill the vacant places. The mantles are falling, falling fast.

By F. M. FOSTER, D. D.

To know and understand Dr. Sommerville, thoroughly, one needed intimate acquaintance; otherwise, he might be regarded as distant. But those that knew him well found him genial, kind, sympathetic; one who entered into other's experiences, difficulties and hopes. He would not impose suggestions; but once asked, his counsel was wise and comforting. In his home were his lovable qualities specially seen. A gentleman of the old school, trained in a generation noted for gracious manners and courtly bearing, he stood a man among men, ready to meet the humblest: ready, also, to stand before kings.

Probably few, if any, surpassed Dr. Sommerville in pulpit ministrations. He never did anything half way. As Dr. Sloane once said, "Dr. Sommerville will not preach unless thoroughly prepared." This has been continually seen. In his pulpit work, he was painstaking, exacting on himself, a most careful expounder of the Scriptures. An address on assigned topic meant a gem in thought, composition and delivery.

In pastoral work he spared not himself, going far and near in the heat of summer and in the cold of winter. His prayers were most earnest and comforting to the sick and

the dying, for he loved his people, and was beloved by them. When injured by a fall which impaired his strength, and hindered full expression of thoughts welling up and he was constrained to give up his work; he prayed earnestly that his voice might be given back to him, but always in submission to the Lord's will. He wanted to preach salvation. However, the Lord answered his prayers in making him a *special intercessor* at the throne of grace. His prayer was going up continually as sweet incense, so that the years he was "shut in" were years of special blessings to his people, to the Church, to missions and in the salvation of souls. May we not say they were years of richest blessings through continuous flow of petitions from his soul! I dare say that the devil eyed this watch-tower, with its uplifted hands; ever hoping for a speedy end to his life. But God spared him for seven years, and, without a doubt, many times, through his sustained prayers, was Amalick driven back and the devil's forces brought to confusion. Great as were the years of his ministry, may we not rightly believe that greater still were his years of *special intercession*? Those who were permitted to visit him in his home usually saw his well-thumbed, open Bible before him. He was drawing sweet comfort from the wells of salvation, and was having joyous communion with his Redeemer. And Mrs. Sommerville, in her long vigil, was sustained and comforted by drinking deep of the same waters of everlasting life. No small measure of Dr. Sommerville's successful life is due unto her. May the Master fill her remaining days with rest, and comfort, and joyful anticipations.

Dr. Sommerville would not be spoken of as participating largely in Presbyterial or Synodical work. This was not through indifference; but probably because his mind and heart were so filled with one department of the Church's work—Foreign Mis-

sions. It might almost be said that, outside of his congregation, in this "he moved and had his being." He was elected a member of the Board by the Synod of 1878. Not many years thereafter he was made Corresponding Secretary, and from that on to his death Missions was his consuming passion. He filled the office of Corresponding Secretary with painstaking efficiency, until about six years. His "Reports," prepared for Synod on behalf of the Board, were comprehensive and thorough, each time looking a little farther into the "religious beyond." To each missionary he was a firm friend, and carried on voluminous correspondence with practically all of them. To keep up with this ever-enlarging work must have meant laborious toil of weary days and sleepless nights, but always sustained by heroic determination in the glorious work of his Lord. From its first issue, 1887, OLIVE TREES, then called the *Herald of Mission News*, took a high place among missionary journals. Filled with important missions news, and well-thought-out articles, it occupied a unique place in the Church, and did much to strengthen and extend the cause of missions throughout the denomination. His name will be remembered by this generation, for it has been a household word, and the generation to come will draw inspiration from his life, as his devotion to the great cause is made known.

The end of Dr. Sommerville's earthly life was drawing near. Through the last years, the pastor of Second New York, Dr. Samson, and the writer, were privileged sometimes together, sometimes singly, to join in prayer with this servant of Christ. On the day before the Lord called him, the writer had this special privilege of kneeling at his bedside. Peacefully this choice spirit, triumphant in the blood of the Covenant, went forth clad in shining garments, to be presented faultless before the presence of his glory with exceeding joy."

On Saturday, February 7, the body of the battle-scarred warrior was laid away to await the sound of the trumpet on the Resurrection morning, the Benediction being pronounced by him who had walked by his side as

neighboring pastor for thirty-two years. It is glorious to live in the service of the Redeemer! But it is more glorious to see Him face to face! This is the glory into which our brother has entered.

A WOMAN'S MISSIONARY ADVENTURES IN AFRICA.

By THE EDITOR.

It is often said that "truth is stranger than fiction." It is also more interesting. This is especially illustrated in the lives of those who have made great adventures in the service



CHRISTINA FORSYTH AT THE AGE OF TWENTY-FIVE.

of Christ. The story has recently been published of Mrs. Christina Forsyth, who, like Mary Slessor, of Calabar, spent her life in the heart of Africa. The history of these women who lived among the wildest of African tribes is more marvelous than fiction. A cultured Scotch woman, she lived alone for almost thirty years preaching Christ to those black-skinned people, whom she came to think of as her own. She was to them physician, teacher, preacher, counsellor and friend.

When seventy-two years old her friends insisted on her returning again to Scotland, for her last days. On account of growing weakness she

was finally compelled to do so, but not without regret. A friend who had gone to be with her during her parting wrote, "It was pitiful to see her during the final days. It was like watching a great tree being torn up by the roots. Several times she murmured with a quivering face, 'It's not the place, it's the people I can't bear to part with.' To them the parting was equally sore. 'Smoyana,' said a deputation of women who came to see her, 'you are not white, you are black. Your heart is black, you are just one of ourselves.' It was the highest compliment they could pay; it meant that she understood their real nature and so was able to sympathize with and help them in their peculiar needs."

A few extracts, culled from the story of her life as her biographer tells it, are of special interest. One is a typical illustration of the danger she faced constantly from the native savages. Her biographer says: "In a lonely hollow amongst the hills two strange men appeared from amongst the scrub and began to follow her. She felt instinctively that they meant mischief and, turning, she eyed the one who was nearest, a tall powerful fellow whose blanket was slung over his shoulder and who carried a huge club. His face was that of a fiend; she thought she had never seen so repulsive a creature.

"'You seem to be in a hurry,' she said.

"'What have you got there?' he demanded.

"'Bibles.'

"Remembering that she had been told not to allow a native to walk behind her if she feared violence, she

commanded him to go on before. He did so but kept near.

"Looking behind, she observed that the other man had come up noiselessly and was at her back. She felt a thrill of alarm and looked around for a way of escape. At that moment a local native suddenly appeared out of the path above them driving cattle. Her expression of relief made the men turn, and seeing the herdsman they scowled, and after a moment's hesitation made off as quickly as they had come."

When an older missionary was told of the incident she remarked, "They meant to murder and rob you, of course," a surmise which was subsequently confirmed.

Despite the presence of Christ, on which Mrs. Forsyth constantly relied, she had her hard trials and sore disappointments to meet. Christ has not promised to save his people *from* them; but he has promised to give them grace to *meet* them. This he did for her in one of the most trying disappointments of her life:

"The old wattle-and-daub building in which the services were held had begun to leak, and Mrs. Forsyth set about rethatching it. It was the hot season. Over a hundred women carried the grass and a squad of men cut and prepared the saplings for the verandah poles. All was finished and the thatcher was burning the discarded material when the wind arose and carried a spark to the new roof. It blazed up like tinder and in a trice the entire building was consumed.

"Looking at the little heap of ashes Mrs. Forsyth said to those around: 'There is only one thing to do; we must build another.' This is the characteristic spirit of African missionaries when confronted by disaster; they never acknowledge defeat or give away to despair. They simply begin again. Life in the wilds, indeed, is but a series of beginnings."

Though Mrs. Forsyth never claimed special powers over sickness, the natives constantly applied to her for miraculous healing. There is a pa-

thetic story of a poor old blind man who besought Mrs. Forsyth to lay her hands on his eyes that he might see. She had to explain that such a miracle it had never been given her to perform. Yet she was a woman of such an impressive personality that sometimes her presence seemed almost to secure such results. This story will serve to illustrate that quality:



WOMEN OF FINGOLAND.

"Matshoba had a nephew called Maliwe, a wild boy, deaf and dumb, who was not wanted by his friends. Mrs. Forsyth employed him to bring milk to the station, and found him clever, willing, and trustworthy. As he sometimes came when she was out she would leave the door open in order that he might deposit the milk inside. Once the can did not look clean, and when Maliwe appeared for it she took up some earth and flung it into the vessel to signify that it was dirty. He began to labor under the stress of some strong emotion, and to her surprise exclaimed, 'y-Ink-wenk-we' (it was the boy). It was the first time he had spoken, and he never afterwards uttered another word."

The power which she gained over the lives of those whom she helped, especially the boys and girls of her schools, was very remarkable. They became true converts who would not, even at the sacrifice of life itself, be

untrue to the teachings of Mrs. Forsyth or the commands of Christ. Here is the story of one girl's steadfast devotion to her Christian faith. This is in Mrs. Forsyth's own words:

"One of our girls, Martha, was enticed by her guardian to go with him to Tsitsa. He hired a wagon to take her and her sister against my wishes. I objected for two reasons: first, because she was leaving her aged grandmother, who had brought her up, and whom her guardian did not recompense as he ought to have done; second, because she was not going to a Christian home. When Martha got there she found a "red" man—a native savage—ready with a large dowry of cattle, expecting her hand in marriage. The first condition was that she must renounce her Christianity and put on red clay. This Martha refused to do. They tried to compel her; but although they stole her clothes she told them she would go home just as she was. A respectable young man from Xolobe helped her. She had to return on foot and cross several rivers on the way. The journey took ten days. Weary and footsore she arrived safely at home, guided through each perplexing path and sheltered beneath the covering wings."

Mrs. Forsyth is now spending her declining years in her home in Scotland. A friend, who visited her there recently, concludes an account of her visit in this way:

"'Smoyana'" (the natives' name for her), said the writer to her one day in summer, when she was sitting looking out upon the beautiful sunlit hills of the homeland, "if you had the chance would you go back and live these thirty years over again at heathen Xolobe?"

"Yes," was the quick but quiet reply, "I should like to do better than I have done."

"But you have done a tremendous lot."

"I have done very little," she said simply, "I should like to do much."

NEWS FROM THE JEWISH MISSION.

By EMMA MCFARLAND.

We were very kindly remembered by our friends at the holiday time. The L. M. S., of New Galilee congregation, sent cut-out garments for our sewing class, and the L. M. S., of Bear Run and Johnsonburg, a supply of canned fruit and nuts for distribution. Mrs. Shaw and Mrs. Jones, of Mt. Clare, Neb., sent clothing that proved very useful, and Dr. Carithers remembered us with a generous supply of Oklahoma nuts. Gifts of money received for special holiday expenses amounted to considerably more than we needed for the purpose.

As in other years the use of the Old Pine Street Church Sunday School room was given for our New Year's entertainment. Two hundred children gathered there, some with their parents, and a very pleasant evening was enjoyed by all. Mr. James McKnight and Mr. John Crozier, of the Third Philadelphia Congregation, ably conducted a patriotic "Sing" that was a feature of the program.

This winter we have continued to hold six or seven meetings during the week, and we plan to keep our building open every day except Monday, and friends and neighbors know they are welcome at any time. Recently a Jewish woman stopped at our door and asked if she might stay with us for half an hour, saying, "I must get away from my two rooms for a little while." Others express themselves the same way, as they are shut up in cramped quarters these stormy days and we are always glad we have a bright, attractive place to share with them.

Boys and girls come in at the noon hour and after school to read and mark their Bibles, and we find it hard in teaching some of these to choose Bible stories with which they are not already familiar.

Children who attend the L. T. L. on Saturday afternoons are quite up-

to-date as to what changes Prohibition has brought about, and every week some former saloon is reported as having undergone a transformation and "been changed into a grocery or cap store or shoe store." At the first meeting after the Amendment went into effect instead of giving the old "cries" of "Saloons must go," "Rum must go," "On to Victory," the children substituted "Saloons have gone," "Rum has gone," "We have the victory."

Recently forty boys have signed the anti-cigarette pledge. A bright young man, the leader of his crowd on our street, took this pledge here five years ago and is an example to all in the way he has kept it. We have only to point these younger boys to him as to what it has meant to him in his life.

A special effort is being put forth these days by the Jewish people in this city to oppose Missions among them and plans are being made to establish centres to control their own children. Other Missions in the city testify that the Mission of our Church has been faithful and persistent in its work all these years and we need to put forth all our effort to hold what ground has been gained.

We are grateful for the help given

by the friends in the Philadelphia congregations and all give their service heartily, and speak of the benefit they themselves receive.

We would remind our young people in other congregations of the splendid opportunity afforded here to those interested in mission work—home or foreign—to live in a community such as this and avail themselves of courses of study that the city affords. Miss Forsyth and I often say how gladly we would have welcomed such an opportunity earlier in our careers. Returned missionaries speak of the value of "equipment" in the way of preparation for service.

When asked as to the "results" of the work here we would point especially to the increase of knowledge of, and reverence for the Word of God among our children. At our street corner one day recently one of our Jewish girls on her way home from school told she had received a good mark in her room because she knew the ten commandments. She with some of her friends have been studying here.

The Scripture in our windows remind the many that pass that Jesus came to "fulfil" this their "Law," and asks that they will "search the Scriptures" that bear witness of him so plainly.

DEVELOPING SELF-SUPPORT IN CHINA.

By ELMER JONES.

The following very interesting and exceedingly suggestive article has been sent to us by one of our missionaries in China. They, themselves, are advancing rapidly in this same matter of which Mr. Jones speaks and are securing very gratifying results.

From personal observation and experience, I have come to the conclusion that most heathen Chinese carry in their minds two very mistaken ideas about Christian Missions.

One idea is that they think the gospel is a *foreigner's* religion. Because the missionary is a foreigner whose salary and expenses are sup-

plied from a foreign country, and he seems plentifully supplied with money to buy and build property and hire help, they come to the conclusion that he must be sent by the foreign government as their agent to spread that country's religion.

The other idea is that the charitable works done by a missionary or missions are done with a selfish motive. A Chinaman does not understand getting things for nothing. Not that he where a Chinese gave an elaborate present on almost every holiday for

a period of two years to an official of one of the Courts, claiming friendship and highest esteem to be his only motive; but it finally proved to be intended for bribery, for he wanted the official's help in getting a friend of his into the country illegally. You can always depend upon it that a heathen Chinese gives a present he expects sooner or later to get something in return.

When a Chinese subscribes any money for charitable purposes he does it because his religion teaches him that one good deed will make up for a hundred sins, and then he has the very immediate returns in the glory he receives when his name is published or carved on a stone.

Now when a foreigner comes to China giving free medical treatment, free tuition, free help to the poor, if the native does not come to the conclusion that it is but the foreigner's bribe to cause the people to join his religion, he at least thinks that the foreigner is trying to gain merit that will go to his account in the spirit world, and therefore his good deeds are after all for personal interests and not free grace at all.

In time, some of these ideas may be lived and preached down, at least among the inquirers, who by reading and constant attendance get some understanding of Christian truth; but more often they are exchanged for another mistaken idea very prevalent among converts. Having seen that the foreigner's salary and all money for building and hiring help comes from a Christian society in the foreign country, and that the missionary is but a custodian of the funds, the convert begins to judge the missionary in his heart and to reason about some of the expenditures, and before long he begins to think that perhaps he is not getting *his share* out of this great Christian public fund. If others get employment from the foreigner and he doesn't, or if others' sons are supported in school and his are not, he feels jealous, and if the

foreigner should insist on such a thing as the convert contributing more time and money *freely* for the extension of the work, he wonders whether perhaps the missionary has misappropriated some of the funds and now has to make up the money in some other way. Just to think that instead of getting he has to give nearly drives him away from the church.

No doubt every mission in China has realized to some extent the hindrances of these false ideas and are trying in different ways to overcome them. In almost every issue of the *Chinese Recorder* one reads encouraging reports of success in reorganizing methods which have brought about self-supporting churches.

A little over two years ago, when I was in the employ of the Standard Oil Company, and stationed at Nanning, Kwang sai, I read a book called *Missionary Methods, St. Paul's or Ours*, by Rev. Roland Allen, and I was very much impressed with the facts brought out. After reading this book, though I had been quite satisfied with the many opportunities I was having for voluntary Christian service in and around Nanning outside of business hours, yet I became possessed with a longing to get into a new field where no Christian work was being done and try out some of the suggestions received from the book. Most unexpectedly two months later I was forced to resign from the Standard Oil Company for conscience sake, and thus before I knew it, I was face to face with the question whether or not I was willing to trust the Lord and go ahead on my newly-formed convictions of missionary methods. I decided I would.

The writer of *Missionary Methods* does not contend that all missionaries should engage in secular work to support themselves, and neither does the Bible so teach, yet the Bible tells us of it being done when circumstances make it expedient. I thought perhaps my quickest way to teach self-

support was by being self-supporting myself, so I decided to sell drugs to pay my way. When I say drugs I do not mean patent medicines, but such products as we nearly all know the use of, namely, castor oil, iodine, epsom salts, quinine and simple antiseptics put up in retail packages and under my own label.

Starting at Nanning, accompanied by a colporteur and a coolie carrying gospels and blackstone posters, I visited the market towns nearby in circuits, taking a week or ten days to each trip. My usual way was to get in as central a place as possible and display a banner with my stock in trade, drawing a crowd by means of an accordion. The colporteur and I took turns in preaching about a cure for the body and a cure for the soul alternately, selling gospels and drugs in between breaths. After spending six months in visiting practically all the market towns within a fifty-mile radius of Nanning, during which time I gained much experience and had in does not like it, but he does not understand it. I knew of a case in America ceasing sales of gospels and drugs, I started for the needy town of Poseh, 235 miles from Nanning and close to the border of Yunnan. After a very narrow escape from being attacked by a large number of pirates, coming within sight of them before we retreated, we reached Poseh in eight days, and I put up in a Chinese inn.

I preached and sold gospels in the market of Poseh regularly every third day and preached in the evenings in the open air public theatre on the main street of the city. Before long my drugs became known and I had almost daily callers at the inn. Within one month I got an English night school started, the innkeeper providing the classroom and guaranteeing the fees of \$3 each from more than twenty scholars. A month later I decided to open a drug store with the money I got from teaching. This shop was also made a public reading room as well as a place for the night school

and a place for meetings on a small scale, and soon the work was going full swing.

What I wanted to prove in Poseh was whether the work could be carried on without money from a foreign source and whether or not by so doing I could convince the Chinese that the gospel was not a foreigner's religion, not a religion apart from the daily life, but a gospel which brought so much into a man's life and so changed him that he would spontaneously give his time and strength and money to do what he could to bring the good news to others.

While no doubt my self-supporting work and voluntary preaching was having its effect gradually in Poseh, nevertheless the idea was so new to people who had seen or heard of missions in other places that the usual crowd of seekers after the loaves and fishes began to come to the meetings just the same. From all outward appearances they were sincerely interested in the truth and came again and again to the meetings and expressed their desire to enter the church as soon as possible, only they wanted to know when I was going to build a chapel and buy an organ and open a day school.

However, I hammered away at the fact that I was not the agent of any society and had no funds, but was earning my own support before them and preaching a gospel that had to do with men getting rid of sin, and getting new life, which did not depend on a church building or ceremonies, that should some of them believe the gospel they would be expected to build or rent their own place of meetings and support their own Christian work. One by one the earnest inquirers began to drop off and we were reduced to six regular attendants at the meetings in the drug shop, though the meetings in the open air were always crowded.

And what do you suppose I found out about some of those who had dropped off? Two were anxious to

sell some property and thought they could get an extra fine price if the foreign church would buy it. Others wanted to get employment, as they were not satisfied with their present wages. Others had legal or family quarrels and thought that they could get an advantage over their neighbors if they joined the foreigner's church, and these people whom we thought to be such zealous inquirers and would be quite willing to submit to any kind of baptism or ceremony to get into the church, as soon as they found out I was not a regular ordained pastor but only a business man supporting myself and preaching the gospel and exhorting others to do the same, soon turned their backs on the whole thing.

Of those who continued to come to the meetings one was an old man called Uncle Three, who had been a gambler. At one of our open air meetings he set up his gambling table at the edge of the crowd, glad to find so many people assembled together and hoping for better business than on the other quiet streets. The Holy Spirit spoke to him through the message given that night and he immediately closed up his gambling table and listened to the end of the meeting, and every night after that he came to hear more. Later he came to the Bible study meetings held in the drug shop and finally he professed to be trusting in Christ. He was not afraid to confess it before his relatives and neighbors even though he was sneered at and prosecuted. His greatest persecutor was his wife, who was a very bigoted idol worshiper. When she saw her husband bringing in no more money she made a great disturbance, though they still had enough income from their vegetable garden. But a great flood swamped their garden and knocked down their house and made them paupers. This calamity the wife ascribed to the fact that her husband had become a Christian. But in spite of this hard test Uncle Three refused to go back to the gambling business.

Now right here is where I had the greatest test, and it is in similar circumstances that a great many missionaries are tested. Should I give Uncle Three employment or offer him some financial help, seeing that he was suffering for the truth's sake? My ideas of missionary work said "no," but my sympathetic nature said "yes." I didn't do it, but I prayed hard for that man. I asked God to enable him to have faith for himself and to open up some line of honest work for him independent of any help from me. But Uncle Three failed and set up his gambling table again. Was I wrong in not giving him employment or some money? The sequel will tell. After a couple of days of gambling Uncle Three came back with his head hanging down, a perfect picture of misery. He did not know that I was aware of his gambling. He took a seat in the reading room and looked at a book, but I faced him with the subject. I read to him part of the story of Job and of Daniel and prayed with him. He cast himself on God as never before. He went back to the place where he usually set up his table and told his friends there that if they ever saw him display his table again they had permission to take everything away from him. He went home and told his wife that even if she and he and all the family had to die for it, he would never gamble again. He would rather die for righteousness' sake than that they should depend upon his sin to live. In answer to his prayer of faith he was suddenly led to think of a couple of pawn tickets which he had put away. Why not get out the several garments they represented and start a second-hand clothing stall? He got the clothing, cleaned and pressed them, took a couple of boards and set up a shop at a street corner. He prayed before he started out, and the Lord led some strangers to buy those garments at a very good price, so that he was able to buy up some more pawn tickets and redeem the goods and to sell them at

a good profit. God prospered him and he acknowledged it. He would not sell on Sundays and has contributed regularly every week towards a fund for renting a future chapel, never less than 20 cents a week and often nearly a dollar. I did not see his stall for six months, but at last when I visited him I found instead a second-hand clothing shop with over a hundred garments all paid for and the money honestly earned, and I praised the Lord that I did not give Uncle Three employment or any money. Now he gives to the support of missionary work instead of missionary work going to support him.

Through Uncle Three's continually preaching the gospel to his neighbors and customers, a widow who had a shop next door became interested in the gospel, and before long she also closed her shop on Sundays and now gives twenty cents a week regularly.

Another man, Mr. Chan, a peddler of bean food, became interested in the gospel by hearing me preach at an open-air meeting and in time came to the Bible study meetings and was converted. He had been a member of the Roman Catholic Church for several years but still worshiped idols and gambled and was noted for his fits of anger in which he would beat his children nearly to death. After his conversion Mr. Chan cleaned his house of every sign of idolatry and gave up gambling and swearing and now rules his children by love instead of anger.

Realizing something of the meaning of grace, Mr. Chan is now trying to show his gratitude to the Lord by winning others to Christ. On his own initiative he has organized a Sunday School in his house, which he conducts himself, the average attendance being about 35. He has offered freely a piece of land for the erection of a chapel and is contributing very generously towards the fund for the erection of the future Chapel.

Through the efforts of Mr. Chan, a Mr. Tong has been brought to Christ. He is a young man, a peddler of bean

curd. He was the terror of the neighborhood for his quarrelsomeness and his brutality to his wife and father. First he greatly persecuted Mr. Chan, but through the latter's patience and prayerful dealing he has been won at last. Mr. Tong keeps the Lord's Day most strictly and is bringing his father to the meetings.

The converts have never been urged to give, but the duty and blessing of it has been pointed out to them from the Scriptures, and an example has been set before them and they have responded very generously.

The above was written in 1917. Today there is a self-supporting and self-governing church in Poseh with fourteen baptized members. Six months ago they opened a chapel for which they paid \$120 from their own contributions, which amount covers two years' rent in advance.

Since the school was opened they have supported one of the number as a chapel keeper and have paid all running expenses. Their contributions for the past six months have amounted to \$70.46, which is an average of 25 cents per week for each member. Ever since the beginning of the work no collections have been taken up. A box is placed on the platform each Sunday, and all who wish to contribute do so voluntarily, and no member knows what the other gives. The money is then counted by two brethren before all the others and the amount handed over to the treasurer or his assistant. I have had nothing to do with money or accounts for over a year. The treasurer writes out a detailed statement every six months, which is pasted on the wall of the chapel with the request for all who want to examine the books to do so.

The Poseh church has no regular preacher, but for the past six months five or six members have been taking turns in conducting the meetings. They have been holding two gospel meetings a week and other meetings on all other evenings of the week.

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

"Arrived safely. Missionaries all well. Edgar," was the wording of a cablegram from Latakia received in Philadelphia January 20th.

* * *

The passing of Dr. R. M. Somerville, for so many years the Corresponding Secretary of the Board of Foreign Missions, will be noted with sorrow by his many friends at home and on the mission fields. His death occurred at his home in New York City, February 4, 1920.

* * *

Dr. Calvin McCarroll is now a student in White's Bible School, in New York City.

* * *

A recent letter from Miss Ella Margaret Stewart has the glad news that she is beginning to feel the benefit of her recent treatments and rest. She is at the home of her sister, 614 Clark street, Cambridge, Ohio.

* * *

A letter just received from Rev. A. J. McFarland says, "We are counting on sailing about the first of February as we are promised a boat for Naples about that time, and as I had planned to help Brother Willson with our three communions before I would leave it will take all of that time for us to get ready. We do not know what connections we can make at Naples but we hope we will not be detained there long."

SYRIA.

Latakia, Syria. Miss Maggie B. Edgar wrote from Latakia, December 2, 1919: "We are having some lovely bright calm days after our first winter storm of wind and thunder and rain. The rain was especially welcome after the long dry summer. What a relief it is when the rains come and the cisterns on which we

depend so much begin to fill up, and we no longer have to keep guard over the water lest it fail us.

"There has been much sickness in the town this autumn, and it causes so much irregularity in school attendance. Malaria and influenza still keep the children frequently at home, and many come while they are still unfit to do any steady work. Many families are still in great straits, though there are not so many at the starvation point as there were at this time last year. Yet as all commodities are very dear, much dearer than a year ago, even those who are earning a wage find it hard enough to get enough to eat; and clothing and bedding are still more difficult to provide. People who had not these things last year are no better off now. The wheat harvest in this district was very poor this year. Transportation from other places is expensive so that now the poorest quality of wheat costs about \$7.50 a bushel. Potatoes are very scarce at \$6.50 a bushel, milk 10c. per pint, butter fat nearly a dollar a pound, etc. So the poor people have very slim living.

"We have a teacher and three little girls living in the school with us. All of them are from families who were deported and have returned to their homes. The teacher, Miriam Heshoo, was just ready to begin work when the people of her village, Gunamia, were sent away. The parents of one girl about seven years old died soon after their return. Another girl has her parents living, but her father is sick much of the time and very poor. The third girl is a daughter of one of our teachers in Suadea, who also was deported. He is of Fellah origin, and because a heathen Fellah wants this girl, now about fourteen years of age, he begged me to take care of her for

a time. If the man finds some one else while the girl is absent she may escape for a while at least, but if he chooses to wait long enough he is likely to get her at last, however much effort her parents may make to keep her. This is the sad fate in store for most Christian Fellaheen girls. Occasionally a girl gets a husband from among those who have become Christians, but many cannot, since marriages are arranged by the family or friends, and if they cannot be persuaded the girl can be taken by guile or force.

"We have now six schools opened in Fellaheen villages but to these only boys will go; the Fellaheen will make no effort to send their girls to the village school—they have to do the work, bring wood and water, take care of the goats and cows, watch in the vineyards and orchards, make up the cakes of manure to be used as fuel when dried, gather the grain in the harvest fields, besides grinding the wheat and baking the bread and other work in the house. How long shall it be until these women shall know the freedom and blessing Christ's gospel brings and which they so much need?"

"We have been gladdened by a telegram from Mr. Edgar telling that he will be sailing from Naples, December 1, so we hope to welcome him before many days."

CHINA.

Lo Ting, China. Rev. E. C. Mitchell, writing on December 26, says: "I finished the fall communions Sababth before last. I held seven in the different stations and as I could not get started until the first of October and then had to take one Sabbath off for the conference of Christian workers in Lo Ting, and then two or three Sabbaths on account of rich harvest, it has run me rather late in getting around. This is the first time that I have held so many. These country stations that have been opening up this year have been increasing the

work. Last Sabbath I was out at Lo P'ing, a market town half way between here and Lo King, where we have had some Christians for a number of years. They took a notion that they would like to have a chapel so they have rented a building and are to provide everything but the preacher. The mission is to be responsible for his salary. They have a very nice little room and they invited Dr. Dickson and myself out for the formal opening. The Chinese Christians are gradually moving along towards self-support, but it takes a lot of urging and pulling by the missionaries to get them to do it.

"This year has been the best we have ever had in Lo Ting. Fifty-one have been baptized. This is not as large a number as we should have but it is better than we have done in former years.

"We have been having a warm month of December, much warmer than usual and more rain this fall than usual, too."

* * * *

Following are the news items from Lo Ting:

"Dr. and Mrs. Dickson returned home from Tak Hing, December 12, after five weeks absence. They were accompanied by Miss Smith, who now swells our number to seven. Dr. McBurney and Miss Brownlee were also in the party, but spent only a week with us."

* * * *

"Mr. Mitchell was at Sz Lun December 14 and held the first communion at that place. Two men were baptized. Dr. Dickson and Mr. Mitchell were at Lo P'ing last Sabbath for the opening of the new chapel there. A number of Christians from Lo King and Shuen Po were present and encouraged the few Christians at Lo P'ing in the good work."

* * * *

"The first woman's conference of our mission was held at Lo Ting, December 14-17. Tak Hing, Lo King and Ch'e Tsai were well represented.

All the women having prepared for these meetings with such enthusiasm and interest came together each day with faces revealing their assurance of blessing to be received. The studies in the book of James, conducted by Dr. McBurney, were a great inspiration to all and taught us a very helpful method of Bible study. We were all happy to have Mrs. Lo, of Lo King, meet with us again and to hear her splendid address Tuesday afternoon on God's plan of salvation. Among other things she made plain to us that we each have a part in this great plan and that we should go forward rejoicing in the privilege of witnessing for Christ. Another encouraging feature of the conference was that all the expenses were paid by the Chinese, with the exception of the boat fare for some of the delegates, for which a subscription was taken and the missionaries gave a little help. We feel like commending the Chinese in this, and we are praying that all received so much good from this conference that it will stir them up to plan for another next year."

* * * * *

"A little cloud hung over the girls' school last Sabbath because of the persecution of one of the girls, Ta'ang Shing Saam, a graduate this month. She lives next door with her wicked mother-in-law, a notorious gambler, and since she has been losing of late her ire descends upon her daughter-in-law. Shing Saam was forbidden to attend the Saturday evening prayer meeting and Sabbath School teachers' training class; also the Sabbath evening services and even her school privileges were threatened. On Sabbath some of the girls crept up to Shing Saam's window in our yard to comfort and assure her that unceasing prayer was being made for her as for Peter of old. She slipped her collection through the window bars for the girls to take for her. Shing Saam's special responsibility in prayer was for her brother-in-law in the house

and that very day of the persecution he applied at the chapel for baptism. Pray for this child of the King whose light is shining in a dark place."

* * * * *

"We are looking forward to the formal opening of the new school building next week. On the same date four young ladies graduate from this institution. Invitations have been sent to the other schools in the city and a good program has been prepared. We expect Mr. Fuson, Educational Secretary of this province, to be present for these exercises and favor us with some stereopticon lectures on educational subjects."

* * * * *

Tak Hing, China. We have a fine account of the return trip to China of Rev. and Mrs. Julius A. Kempf. Although it was written on the 22d of October and mailed several days later at Hong Kong it is fresh and full of interest to us all. Mr. Kempf writes:

"We left New York, September 16, on the 5.30 P. M. train and we were delighted and surprised to find so many of our friends gathered at the Pennsylvania Station to see us off, and such a send-off as they did give us. They loaded us down with candy and cakes and lunch and magazines and other gifts—just the things that were needed to make our journey sweet and pleasant. Our New York friends have certainly been good to us. Many of the pleasures and comforts which we enjoyed during our furlough were due to their thoughtful kindness. And then to cap the climax they held a reception the Thursday before we left and presented us with a fine Victrola and some records. They could not have selected a more useful and acceptable gift. It will help to satisfy a longing and hunger which we sometimes have for familiar and home music; and it will help very much in entertaining Chinese visitors.

"We went right through from New York to Seattle, a 98 hours' ride on

the train. Enough to last us for the next six years. From Saturday until Thursday we had the pleasure of visiting the different members of the Seattle congregation. When we reached Vancouver Friday morning we were informed that our steamer would not leave until Monday at midnight. That was the fourth change in the sailing date. We did not start until midnight of the 29th. The ship's officers said the delay was due to the Canadian Government's slowness in making arrangements for the transportation of Chinese coolies from France to China.

We had 1000 of these coolies in the steerage. Coolies, first, and second-class passengers and crew, all together numbered 1456 souls; too many for such a small vessel. There was considerable complaint about overcrowding. When we reached the anchorage near Shanghai it was dark and there was no prospect of getting ashore before 11 P. M. A notice was posted on the steamer saying that all hotels in Shanghai were full and advising passengers to stay on board over night and wait for the noon lunch. That meant shelter for the night and two more meals free on board. But when the launch came alongside at 8.30 P. M., 101 passengers piled on to her, anxious to get away from the "Japan," many of them saying that they preferred to take chances of finding a stopping place in Shanghai rather than spend another night on board.

"I was greatly surprised at the good behavior of the Chinese coolies. Not a single quarrel, and very little talking during the nineteen days they were crowded between the decks. Evidently their disciplinary training in France has done them some good. They were all husky looking fellows, and when they landed at Kiu Chau only one had to be helped down the gang plank. When China has the leaders who can train and command the respect of an army of such men then Japan will be taught to "step lightly" on Chinese soil.

"For the first part of our voyage we had twelve days of rolling and pitching on a very un-Pacific Ocean. This is my fifth trip across and the roughest I have experienced. I never saw such a large proportion of the passengers sea-sick. The third day out from Vancouver only 35 out of the 162 first class were able to come to the dining saloon for meals. Most of them had to stick to their bunks. Am glad to be able to report that Mrs. Kempf and I have been able to respond to every call of the dining-room gong, and to stay at the table until the close of the meal.

"There are 56 missionaries on board; the largest group, 24 members of the C. M. A."

A postscript added after landing at Hong Kong announced the safe arrival there.

CYPRUS.

A letter from Mrs. Calvin McCarroll, who is spending her furlough in her old home town of Birmingham, Michigan, tells that she is somewhat improved in health and is entertaining the hope that she may escape the appendicitis operation that has been threatening her. She says: "We rejoice that Messrs. Smith and Tweed arrived in Cyprus finally and found open arms awaiting them. It was so hard for Mr. Weir to be left alone, and we never anticipated such difficulties or we would have stayed on awhile and helped out, although we have had several instances occur since leaving Cyprus which plainly show us that God had other plans for us. We are looking forward to getting back to our work, however. We expect to take our two boys back with us but I will have to leave my girl in the home land. We feel sad that this has to be done but we know that the Lord will take care of her in our absence and that He will give us all the grace needed when the separation comes. This is the most difficult phase of mission work—separation from our children and often from the husband as well.

"It will be glorious when we can have a splendid school for girls at Nicosia and we are looking forward to that as one of our next enterprises in our work in Cyprus."

* * * *

**Letter from Ernest V. Tweed,
Larnaca, Cyprus.**

A New Year's letter, telling of his and Mr. Smith's arrival at the Island and some of his first impressions:

"My dear Friends:

"As a fitting close for the Old Year I think it well to impart to you a little news. Then we can start the New Year with a clean sheet and not be haunted by an uncompleted task staring us in the face.

"When last you heard from me through these columns I was drifting on the high seas to this land which I had read about, talked about and dreamt about. Now that I am here and have entered into the activities of the school the question no doubt arises in your mind (and a legitimate one, also): "Has his dream come true? Or, what does he think of the place?" Whether I can answer these questions to my own satisfaction, let alone to the satisfaction of my patient reader, is another matter. But I can at least try. First impressions are not always the best, but they are generally the most interesting. So lest we soon begin to consider them as common place, and become calloused to the real conditions we had better write down our impressions.

"On the morning of November 15, at 8 A. M., our vessel anchored in the harbor at Larnaca—if harbor it can be called—and were obliged to make journey from the large boat to the shore by means of a rowboat on account of the shallowness of the water. On the shore we were greeted by Mr. Weir and about one hundred boys ranging in ages from ten to twenty years. It always will be a mystery to me as to who looked with the greatest amount of curiosity that November morning the two fresh Americans

from the Western world or the boys of the Eastern world that stood on the bank.

"We were escorted to the Academy in a carriage, which is about a ten or fifteen-minute ride from the seashore. The Academic Buildings and Grounds occupy a very central location with reference to the town of Larnaca—in fact they could not be better situated. But to return to our 'Welcome' again. The spirit that was manifested and expressed on the morning of our arrival and on the following Monday morning, when Mr. Smith and I stepped upon the platform for the first time at the chapel exercises cannot be expressed in words, nor could it be equaled should we go the world around. It, indeed, did make one's heart throb within him, to think—that, while the pleasant memories and the farewells of our friends in the States were still ringing in our ears, now the joyous notes of welcome in equal proportion from this corner of the world were flooding in and mingling the one with the other.

"The school had already been in session seven weeks when we arrived and, entering in as we did in the middle of the term one was liable to think that his rations were just a little heavy. However the fall term was successfully brought to a close with the examinations which began on December 17 and ended December 24. On the evening of the 23d, the last night that the boys would all be together before separating to their homes for the Christmas holidays, we had a farewell dinner, which was followed by a short program. The number present was about sixty, which included the twelve teachers in the school. On occasions like this I find it difficult to enter into the fulness of the event because one needs to be really and truly a cosmopolitan, and that state has not as yet been reached by your humble servant. While the work of the school is conducted in the English language yet on outings of this character the boys like to use

their native tongues to express their feelings. And we have speeches in Greek and Turkish, and songs and solos in Hebrew and Greek and in between the acts the American-made Victorla turns out its melodies of international airs. But after all a most pleasant and helpful occasion which can only come as the result of the mingling together of the scholar and teacher. And I am sure as the work of the term closed and the boys separated to their homes they would go with a greater satisfaction and will look forward with renewed interest to the time when they will return to their studies. The Academy will open again for the winter term on January 15, 1920.

"Before coming to the Field when I read the letters and reports of the workers I was always a little skeptical as to the amount of time that they said they had to themselves for the purpose of writing, etc., but from my short experience I, too, am ready to bear testimony to the fact that the hours in the day are entirely too few in number to allow one to accomplish all the things that he plans or desires to do. One needs to be thoroughly trained in 'Arnold Bennett's', 'How to live on twenty-four hours a day,' even in a mission field.

"The school building is very much as I had it pictured, a comparatively modern building, and a very substantial one. However at the presnt time it is badly in need of a few 'fixings,' both internally and externally, such things as are remedied by the saw, hammer and paint brush. But by spring we hope to have these necessary adjustments made. The worst thing that can be said for the building is that it is not large enough. Under the present conditions and with the number of boys that we now accommodate it is crowded, and if the school continues to grow in the future as it has in the past (and it cannot do otherwise) a year or two will find us full to overflowing. Let not that day dawn which will find us unpre-

pared for the increasing demand for Christian education.

"The Year 1919 just closing has been for me a most eventful one, and filled with many and pleasant experiences. Little did I think last February 5th, when discharged from the army that I would be in Cyprus at the close of the year, but I am glad to be here and I trust that I may never have cause to regret the time that I shall spend here.

"The week of December 29, 1919-January 4, 1920, is to be observed as the week of prayer and also as preparatory week for the communion which is to be held on Sabbath, January 4th. We anticipate some very helpful and profitable meetings, but a fuller account of these services will appear at a later writing.

"In closing my wish is that the Blessing of God will abide with us all, both at home and abroad, and greatly prosper us in the work of the Kingdom during the Year 1920."

December 29, 1919.

The doctrine of total depravity is not much preached nowadays. But it is sometimes lived up to.

IMPORTANT

When sending subscriptions for OLIVE TREES please see that names and addresses are plainly written, and also please indicate whether you are sending a renewal or a new subscription. If it is a renewal give carefully the same initials as before. This will greatly help us in keeping our files correct and will prevent our sending duplicate copies. When an address is to be changed, please give the old address as well as the new one. Your observance of these rules will be greatly appreciated.

MRS. MARGARET H. GILL.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

A CRUSADE OF COMPASSION

for the

HEALING OF THE NATIONS.

Africa.

1. What is the great danger for Africa?
2. What movement to gain Liberia for Islam?
3. What part of the land surface of the globe is in Africa?
4. What proportion of the inhabitants are Moslem?
5. What proportion between missionaries and inhabitants?
6. Size of unoccupied area?
7. Number of hospitals and physicians, men and women?
8. Is this small number because it is a healthy country?
9. Name some of its diseases.
10. What special sufferings of women connected with child-birth?
11. What evils of treatment?
12. What of the work and influence of the witch-doctor?
13. What of charms, etc.?
14. What effect has the Gospel of Christ on humanity?
15. What was Livingstone's legacy to the world?
16. How many American Boards now carry commissions in Africa?
17. Where is the Friends' Mission?
18. What work in Liberia?
19. In Chisamba?
20. What was Dr. Mabie's work?
21. Results of the Congo Medical Conference?
22. Bishop Lambert's recommendations?
23. The population of India and its missionary equipment?
24. China?
25. Korea?
26. The Philippines?
27. Siam.
28. Persia?
29. Arabia?
30. Turkey?
31. Egypt?
32. What countries have no native physicians?
33. What then is the great necessity?
34. An account of the Ludhiana College.
35. Whence come the greatest proportion of Indian young women fitted to study medicine?
36. Who is in charge of this institution?
37. What of the instruction, needs, by it?
38. An account of the hospital at and extent of country affected
39. How many medical schools for women in China?
40. Where are these, and under what auspices?
41. What is the Allied Church of Jesus Christ in China?
42. How old is the Peking Union Medical College, its history and its staff?
43. In what does the College at Shanghai differ from the others?
44. What in brief is the history of Miss Paru Ammal, and Miss Y. Nandama?
45. Who were the pioneer native women physicians of China?
46. What two others mentioned?
47. What famous Korean woman physician?
48. Who is the pioneer in the Philippines?
50. Was there any lack of women to answer the call to service in foreign lands during the late war?
51. Is the call to missionary service in the same profession any less insistent and imperative?

JUNIOR DEPARTMENT.

Chinese Boys and Girls at School.

If Jon Gee and her brother, Wah Yeon, had stayed in China, Jon Gee would probably not go to school. Education is not considered necessary for girls. In fact, girls are not supposed to have brains enough to be able to learn.

I think I hear someone saying, "How fine" not to have to spend all those long tiresome hours in school learning reading, writing and arithmetic when you want to be playing. But think how it would seem if mother could not read or write. It is hard to study when you are little, but nice to know things when you are big.

Jon Gee would have had one chance of getting an education. If she had lived near a mission station her father might have let her go to the girls' school. For the missionaries started schools for girls as well as for boys, and now the Chinese are learning that girls do have brains.

Wah Yeon, when he got ready to go to school, might have had an opportunity to go to either of two kinds of schools. One was the old style school, where the boys were taught to read and educated in the classics. Arithmetic was not necessary unless the boys was to be a business man, and even then only enough to enable him to use his counting board or abaccus.

However, you need not think just because he did not have to study geography, physiology, etc., that he had an easy time. School commenced early in the morning. After a couple of hours' study, the pupils went home for breakfast. Back again in school they studied until evening. They were taught the names of the characters before they learned the meaning, so it was simply a monotonous memorizing of that which they did not understand.

The amount of education a boy might obtain depended on his father's wealth. There was no free educating, so a boy had one, three, five or more

years' education, depending on his father's ability to pay, and the position the boy was to fill.

Nowadays, however, western education is becoming more common. Commencing with the mission schools, and then being taken up by the Chinese themselves, schools were opened where education was along approved lines in such countries as the United States and England.

Schools are graded, primary, grammar, high and college, as in other countries. In the mission schools, special attention is paid to religion; but the pupils are also taught other subjects so that graduates of such schools were eagerly sought for. Almost in self-defense, the non-Christian Chinese started similar schools and Christian schools have also been financed by the Chinese.

One of the best known of the latter schools is Canton Christian College. This consists of three departments. The lower department ranks with our grade schools, the middle department with the high school, and the higher school with our college, although probably none of these take the students quite as far as our schools.

There are many more boys and girls in China though than in America that never go to school. Let us be glad that here in America both Jon Gee and Wah Yeon will have an opportunity for a good education.

MARY A. MCWILLIAMS.

WHY SHOULD THE WOMEN OF THE COVENANTER CHURCH GIVE A THANK-OFFERING IN 1920.

As members of local missionary societies and Presbyterial missionary societies we have recently banded ourselves together in the Lord, into a Synodical Missionary Society, that we all may be one, united in spirit and effort, that He may more effectively use our women for His honor and glory.

LET US:

—Set up our stone of remembrance and say, "Hitherto hath the Lord helped us," and offering Him our thanksgiving for past blessings take courage and go forward.

—Remember a thank-offering is not a debt, nor a pledge, nor even a free-will offering, but it is a Gift of Love. When Mary broke her alabaster box at the feet of the Saviour, did she pay a debt or a pledge? No, she poured out her heart's devotion in her gift. Has he done less for us than He did for Mary! Do we love Him less than did she!

—Meditate on some of the reasons why we should each one—a woman—in the Covenanter Church give a thank-offering.

I AM THANKFUL:

First—That I am a woman in America, where Christ's life and truth have penetrated and have elevated woman to a position of honor and love not dreamed of in pagan lands.

Second—I have been taught of the love of Christ and I now claim Him as my Saviour—the greatest possession any one can have in this life. 2 Cor. 9: 15, "Thanks be unto God for His unspeakable gift."

Third—I have the privilege of membership in a Church which stood the storms of persecution in the historic past, and to whom the Lord of the Harvest has entrusted hard fields to cultivate for Him in the days to come. Rev. 2-26.

Fourth—I am thankful that no matter how great or how small my trials and sufferings, I can go to Him for comfort and strength. Ps. 50: 15, "Call upon me in the day of trouble."

Fifth—That daily He supplies all my needs and I have never suffered from want of clothing or lacked for bread. Ps. 68: 19, "He daily loadeth us with benefits."

These are only a few, but each of us can go on and consider many more reasons that fit our particular case, as

we ask the Holy Spirit to bring them to our remembrance. Then like Neary, we shall rejoice for an opportunity to pour out a love gift to Him for he has said: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

Hundreds of the women of the Covenanter Church gave time and strength and means to assist our government in its hour of need, but this did not deter them from making and giving "love gifts" to dear ones "over there." Will they do less for Jesus Christ, who loves them with an everlasting love, and who gave His life that we might live!

Can anything take the place of thank-offering in our women's work? Can the giving of tithes? No! for the tithe is not a gift but a debt. Can the giving of weekly or monthly contributions from the nine-tenths? No! for they are free-will offerings designated for special purposes. Can giving to the emergency fund? No! for that is a special obligation imposed by the war. Then what can take the place of thank-offering? Nothing!

God asks for tithes. Malachi 3: 10.

God asks for free-will offerings. Deut. 16: 10.

God asks for free-will offerings. Amos, 4: 5; Heb. 13: 14 and 15.

Should His children withhold any of these? We answer No. The silver and the gold are His and of His own do we render back to Him. *He* sits over against the treasury. Mark 12: 41.

Begin to plan now for a thank-offering service in your missionary society. Have a special program prepared for that meeting and let each one enter with the plan and service with a spirit of gratitude and joy. With such service, we are assured, God is well pleased.

MRS. JOHN K. TIBBY,

T. O. Secretary.

DEAR SISTERS AND CO-WORKERS
IN THE L. M. S. OF THE
R. P. CHURCH.

In the Forward Movement in our own Church and similar movements in other churches, the thought behind the movement is first, a spiritual awakening in the church at home, and following this, a deepened interest in the bringing in of the time when "the kingdoms of this world shall have become the kingdoms of our Lord and Saviour Jesus Christ."

It is related of Cecil Rhodes that, standing one day before a map of Africa, and looking over the entire southern portion below the Zambezi River, he said, "That's my dream—all English." So the Christian, standing before the map of the world, should say, "That is my dream—all for Christ."

It is hardly necessary that I bring to you the thought that the greatest hindrances to the realization of this dream is intemperance in the individual, and the traffic in intoxicating liquors by the nations of the world.

It is with shame that we have to confess that our own country has been one of the nations that has been placing this barrier in the way of world evangelization, but now with national prohibition secured by the Federal Amendment, we are hoping that a new day is dawning, and that in a few years other nations will follow our example, and that the liquor traffic will soon be an outlaw complete.

But there yet remains many tasks. Our good law, to become effective, must be enforced; and a share of this burden rests on every member of our church, and a heavier burden still, is to help bring other countries to a similar attitude, so that this gigantic obstacle to all missionary effort may be removed.

When notified that we had been appointed Secretary of Temperance

by the Woman's Synodical Missionary Society, our first thought was that the task was too big for us; but the second thought was to do the best we could to organize the work, and perhaps that would prepare the way for the one who should follow him. So if we can succeed in merely getting organized for some advanced work in temperance this year, we will feel that a beginning has been made for more co-operative, hence more efficient, methods in the future.

My first plan for organization is that a Secretary of Temperance be appointed in every Presbyterial Woman's Missionary Society, and also a secretary in every local society, and that the local secretary send a yearly report of work done by the first of May to the Presbyterial Secretary, and that the Presbyterial Secretary send her report to the Synodical Secretary by the middle of May, so that that it may reach the Synodical meeting the last of May or first of June.

In local societies where there is no Presbyterial organization, that local secretaries' reports be sent direct to the Synodical Secretary, and that at all times these secretaries shall be subservient to and co-operative with Mr. Carithers, Secretary of Temperance in our Church.

We hope to send out a letter soon to the President of each Presbyterial asking her to co-operate in this plan of organization, and after we have been given the names of the Secretary of each Presbyterial, we will forward to them our Plan of Work, and expect these secretaries to forward the same to the local societies.

Where local societies are not organized, we hope to reach them with our Plan of Work through the pastor of the congregation, where we may not be able to learn the name of the local President.

MRS. HENRY RUSSELL,

Superintendent of Temperance of
the Women's Synodical Missionary
Society.

UNIFORM PROGRAMS FOR WOMEN'S MISSIONARY SOCIETIES.

Truly this is "The Hour of Christian Opportunity." The women's missionary societies have responded to the call of the Synodical Planning Board in a most Christ-like way. May God bless every giver.

Shall we have as our keyword: "Together?" If so, let us pray together for special things; let us study together special things; let us give together of our best for Christ's own kingdom.

To help bring this about there will be ready for distribution the first of March, Uniform Programs, from April, 1920, to April, 1921. The cost of printing and paper steadily advances, but we can furnish an eight-page program, with space for officers and committees, for two cents apiece.

In these programs we stress the devotional period with special objects for prayer. There will be a "Forward Movement" Committee to keep each society in touch with the secretary for plans. There are designated months for "Suggestions" from each Synodical Superintendent. The plan is for intensive study, for six months, in which to complete the home and foreign mission study books, with an Honor Roll, which inspires 100 per cent. records. Our own home and foreign mission work is emphasized, while if the program is carried through, will keep the world's needs to the front.

We are sure that this harmony of study will bring us close "Together" and strengthen our forces.

Send in your orders now. They will only cost you a few cents.

We have waited long, and corresponded much in the meantime, to obtain a standard "Missionary Service Flag." We now have word from the Inter-Church World Movement that they will adopt one at their January Conference and announce it soon afterwards.

At the meeting of Synod, in Gree-

ley, Colorado, it is planned to have an executive meeting of the Women's Synodical Missionary Society, and also several meetings for conference with all women who are interested. Plan to come to Colorado then, where it is always cool in the shade.

Do not forget to order your programs now so you can have them for your April meeting. One Presbyterian missionary society has ordered three hundred already.

Optimistic in His service,
MYRTA M. DODDS,
457 South Clarkson, Denver, Colo.

PRACTICAL WORKERS.

We serve a Great King. In profession we assert that our loyalty to Him stands above that of any earthly ruler. We swear entire allegiance to His law. Our zeal in his work is a chronometer which indicates the seriousness of our profession.

During the war we were willing to conserve our food; we were willing to gather in groups or singly and work for the promotion of the cause. Are we willing to eat corn-bread for the sake of the work in Syria or China? Are we willing to curtail our refreshments at our afternoon or evening gatherings for the sake of starving Armenia? "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Or do we prefer to answer, "when saw we thee hungry or sick, or in prison, or naked, and did not minister unto thee?" Can we not realize that these have a claim upon us as truly as our brothers who were at the front? "God made all nations of one blood." "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee."

The women of Pittsburgh and vicinity made an noble record during the war, working for the Red Cross. Perhaps they are still working as strenuously for Christ as they were working then for humanity. If so it

would stimulate us all to hear of the work now as we heard of it then. The need for clothing to cover the naked and suffering is just as great now as it was then. That the sufferers speak a different language should not cause us to hesitate. When we come to measure our loyalty for Christ alongside of our loyalty to America does it compare favorably? Perhaps we must all confess that while we talk about self-denial and consecration we scarcely know its meaning.

Perhaps another point that we overlook is that the government in its encouragement of knitting and sewing had a psychological reason for doing so. Everyone who was work-toward the great struggle and the desire to win. Everyone who is working now in the missionary society has her mind turned toward the great struggle against idolatry and infidelity and darkness. We should encourage work not only for its own sake, that is for the sake of what is produced, but for the sake of added interest and enthusiasm.

Then as missionary societies we ought not to forget the home field. Jesus said, "lift up your eyes and look on the fields, for they are white already to harvest." No missionary society has gotten a full view of its opportunity, or has met its obligation, in which the members have not merely solicited additional members, but have gone to the ignorant and wayward and destitute in their midst and told them the glad tidings, and bound up their wounds as did the good Samaritan, or clothed them as did Dorcas. We have had great visions, all of us. We have been thrilled with the calls to work. We have seen the doors of opportunity swing open. Let us make our visions a reality! Let us respond to the call with a new consecration to service! Let us march in wherever there is an open door!

MRS. F. E. ALLEN.

Winnipeg, Canada.

An Eleventh-Hour Convert.

A very earnest, devout Buddhist was horrified when her son began to study Christianity, and she opposed him bitterly. He was her eldest son, whose duty and privilege it was to offer the family worship before the ancestral tablets. It seemed to her an unthinkable sacrilege to have this neglected. The young man, however, having inherited something of his mother's earnestness, persisted, was baptized, and became so consistently kind to the widowed mother, dependent upon him for home and support, that she finally had to admit that Christianity fostered respect for the *living*, at least. She was so much better cared for than were friends whose sons carefully observed the orthodox rites for the *dead*, that she gradually withdrew her opposition. She would, she reasoned, during her lifetime faithfully offer worship for the ancestors, atoning so far as possible for her son's neglect; but beyond that she must yield to the inevitable.

Years went by, and the son's faithful Christian life won from his mother the concession that the teachings of Christ were good and beautiful; but so were the precepts of Amida, the name under which her sect worshiped Buddha. Later came the admission that Christianity was the *best* religion for the younger generation, but she herself, she said, was too old to change.

And then, at the eleventh hour, as it were, she asked for baptism. The son, fearing she had become too childish to know what she was doing, hesitated. But the pastor and others who talked with her were convinced that the son's prayers were at last answered. And so, one morning in early summer, as a sacred hush fell over the church, the little, withered, bent old woman tottered to the altar and bowed her gray head to receive the outward symbol of inward cleansing.

—From *All the World*.

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